

# Zion's Herald.

# Herald.

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## Zion's Herald.

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## EVEN NOW.

BY HON. J. E. DAWLEY.

Even now, while my weary feet  
Are treading the mortal shore,  
I seem to be walking the golden street  
With the dear ones gone before.JOHN HAY.  
Even now, as I stand on the shore  
Of the river of blessing, alone,  
Brighter and fairer than ever before  
Seems the beautiful, great white throne.Even now there comes to my ear,  
As I soar on devotional wing,  
The music that rings through the heavenly  
sphere.The songs which the glorified sing.O vision ecstatic to me!  
So precious, so distant, so near,  
Foreshadowing what is to be  
In the land so delightful and dear!O Father in heaven, look down  
While low in Thy presence I bow,  
And help me to feel that the crown  
Is not very far, even now!Even now, while I falteringly pray  
To the Father of mercies above,  
I turn from all human enticings away,  
And rest on His bosom of love.ANNE: COUNTESS OF STOLBERG-  
WERNIGERODE.\*

BY REV. M. J. CHAMER, D. D.

The want, in our Protestant churches, of well-trained female nurses, of a decided Christian character, for public and private institutions of charity, has been felt for years; and many efforts have been made, both in this country and in Europe, to meet it. Hence, quite a number of so-called "deaconess institutes" have been established for the purpose of training, as nurses, those among the Christian women who feel themselves called to devote their lives to the physical and spiritual amelioration of suffering humanity. Many Christian ladies of great intelligence and high social position have already set noble examples in this respect. Among them the late Anne, Countess of Stolberg-Wernigerode, of Prussia, occupies a prominent place. We will give here a brief sketch of her life and work, for the encouragement of such as feel it their duty to engage in a work similar to hers.After the political storms of 1848 had subsided, which had driven the royal family and their friends from Berlin, Count Anton's family found themselves again at the Prussian court. Again and again the young countess would tear herself away from the scenes of gayety and mirth, and spend a few days at the Deaconess Institute, "Bethany," whither I retired as often as I could," she wrote afterward to a friend. "An intense desire arose in my heart to be permitted to enter 'Bethany' as a deaconess, and serve the Lord and suffering humanity in company with other sisters." Sooner than she had ventured to hope, her biographers are almost entirely silent on the subject.The Bishop landed on our shores about the last of October, or the first of November. Bishop Asbury had planned to have him attend the seven Annual Conferences. But as this would have required at least nine months, it is very certain that he did not carry out Bishop Asbury's arrangement, as he left for England some time before the nine months expired. It was during this visit that Bishop Coke accepted an invitation to preach before the American Congress. The subject of his sermon was: "The wisdom, dignity and importance of the Gospel, as contrasted with the spirit of the world." It is said to have been "eloquent and sublime."The General Conference of 1804 met in Baltimore, in the month of May. Bishop Coke was present, and presided for the last time, never having attended another General Conference. At the close of the Conference, he made his first and last visit to New England. Coming to New York, he took passage to Providence, R. I., and thence from Providence, R. I., to Boston, and then from Boston to New York. After he had ascended the throne of Prussia.On the 3d of June, 1853, while the trees and flowers of that extensive grove were still blooming and filling the air with their fragrance, a stately equipage might have been seen driving up to the door of that Institute. The carriage-door was ornamented with the crown and coat-of-arms of a count. A deaconess, dressed in black and wearing a white hood, opened the door. A smile played upon her lips, for she knew who the eminent visitors were. She conducted them to the room of the matron of "Bethany"—a charming Christian lady, though a suffering invalid. All three—father, mother and daughter—stood before the sick-bed of the patient sufferer."Honored matron," said the father, "to-day we bring to you our daughter Anne, who wishes to devote herself to the office and work of a deaconess. The love of God, as well as the inclination of her own heart, induced her to come to this house, in order that she might serve, as a nurse, the sick brethren and sisters in the Lord. Willingly we give up to this work.""Your Excellency," said the matron, "your child shall be to me like a beloved daughter, and the wish of her heart shall be gratified."Anne knelt by the bedside of the matron. The latter's trembling hand brushed back the rich auburn locks from the smooth white brow of the fair girl, and placed a plain white hood on her head. A kiss sealed the act. Anne, Countess von Stolberg-Wernigerode, fifth child of Count and Countess Anton and Louise von Stolberg-Wernigerode, Lieutenant General in the army, Minister and Grand Chamberlain of the Prussian court, became now a subscriber to the paper.\*ANNE: COUNTESS VON STOLBERG-WERNIGERODE. Eine Biographie. Leipzig, Weidmann & Kiessig.deaconess in the "Deaconess Institute, Bethany," clothed in a plain black woolen dress, and a white hood or cap for a head-dress. She bore the simple name of "Sister Anne;" for no higher titles are given in that Institute.In the old but beautiful castle of Peterwaldau, in the province of Silesia, there lived, at the beginning of the present century, Count Christian Frederick von Stolberg-Wernigerode. He was surrounded by many of his children and grandchildren. He was an earnest Christian, and his mode of life was plain and simple. Unostentatious piety and benevolence have ever been the chief characteristics of that ancient family. Their palace was ever the refuge of the suffering and the oppressed, where they found open hands and hearts. In this house of peace and love Anne was born on the 6th of September, 1829, the fifth among nine children of Count and Countess Anton and Louise von Stolberg-Wernigerode.Frederick William IV. had scarcely ascended the throne of Prussia, when he called his "dear Anton," as he familiarly called the Count, to Berlin, and appointed him minister of the royal house and grand chamberlain of the court—the highest civil offices in the gift of the King. A new world of splendor and gayety was thus opened to the young countess, but she was neither dazzled nor bewildered by it. She took only so much of an active part in the gayeties and festivities of the court as was required by the high social and official position of her father; and even then her heart remained unmoved by the splendor of her surroundings. How many of our American-republican young ladies would thus remain unmoved by the fascinating brilliancy of court-life? A quiet hour at the tea-table of that pious King and his excellent Queen, Elizabeth, was far more agreeable to her than the ceaseless gayeties of the capital.During some of these quiet hours she had an opportunity of seeing and hearing for the first time Elizabeth Fry, England's great female apostle in inaugurating improvements in the management of prisons and prisoners. Anne eagerly watched and studied this noble Quaker lady sitting between the King and the Queen on the sofa, and conversing with them on the necessity of improving the condition of the prisoners, of establishing houses of refuge for the fallen and outcast of both sexes, and free schools for the poor and neglected children. Elizabeth Fry spoke royally words of burning eloquence and power in behalf of suffering humanity. Many Christian ladies of great intelligence and high social position have already set noble examples in this respect. 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"My heart stood still when I first entered these poisoned holes; such nameless misery among human beings I have never seen," she wrote to a friend.With the energy and devotion of a heroic and loving heart, she set herself to work to organize systematic but immediate relief. "Unheard-of things were accomplished by her in a short time,"wrote an eye-witness. Large, airy rooms were prepared and furnished with stoves, fuel, provisions and clean bedding for the sufferers. Day and night she was engaged in sewing, washing, and nursing.But this proved too much for her constitution. On the 28th of January, she arrived in "Bethany," bearing herself the symptoms of typhoid fever. On the 2d of February following, she, in company with her aged mother, confined for the last time in the house-chapel of "Bethany." On the 16th of January, the Sisters stood weeping around her deathbed, and early on the morning of the 17th, she fell gently asleep in Jesus. The King and Queen deposited laurel and myrtle wreaths on her coffin—symbols of victory and virginity. The nobility and the poor alike followed her remains to their last resting-place. A plain white marble tablet, with her name and the dates of her birth and death inscribed on it, marks her grave. But in thousands of hearts she has erected a monument by her deeds of love more enduring than marble or bronze. "Her works do follow her."Thus lived and died a lady of high rank. Like Moses she relinquished the gayety and splendor of a royal court, and "by faith chose rather to suffer affliction with [and for] the people of God, than to enjoy the pleasures of sin for a season." Her life was full of deeds of charity, of moral heroism, and loving devotion to the cause of God and of suffering humanity. Young lady, let the love of Jesus constrain you to a life of similar devotion to the cause of God and of humanity, and remember, that"If you want a field of labor,  
You can find it anywhere."Elizabeth, N. J., October, 1886.

## BISHOP COKE'S VISIT TO NEW ENGLAND.

BY REV. W. MCDONALD.

(Read before the New England Methodist Historical Society, Oct. 18, 1886, and published by request of the Society.)In the fall of 1803 Bishop Coke made his ninth and last voyage to America. Unfortunately he either did not keep a journal of that voyage, or if he did, it must have been lost, so of trace of it has ever been found, and even his biographers are almost entirely silent on the subject.The Bishop landed on our shoresabout the last of October, or the first of November. Bishop Asbury had planned to have him attend the seven Annual Conferences. But as this would have required at least nine months, it is very certain that he did not carry out Bishop Asbury's arrangement, as he left for England some time before the nine months expired. It was during this visit that Bishop Coke accepted an invitation to preach before the American Congress. The subject of his sermon was: "The wisdom, dignity and importance of the Gospel, as contrasted with the spirit of the world." It is said to have been "eloquent and sublime."The General Conference of 1804 met in Baltimore, in the month of May. Bishop Coke was present, and presided for the last time, never having attended another General Conference. At the close of the Conference, he made his first and last visit to New England. Coming to New York, he took passage to Providence, R. I., and thence from Providence, R. I., to Boston, and then from Boston to New York. After he had ascended the throne of Prussia.On the 3d of June, 1853, while the trees and flowers of that extensive grove were still blooming and filling the air with their fragrance, a stately equipage might have been seen driving up to the door of that Institute. The carriage-door was ornamented with the crown and coat-of-arms of a count. A deaconess, dressed in black and wearing a white hood, opened the door. A smile played upon her lips, for she knew who the eminent visitors were. She conducted them to the room of the matron of "Bethany"—a charming Christian lady, though a suffering invalid. All three—father, mother and daughter—stood before the sick-bed of the patient sufferer."Honored matron," said the father, "to-day we bring to you our daughter Anne, who wishes to devote herself to the office and work of a deaconess. The love of God, as well as the inclination of her own heart, induced her to come to this house, in order that she might serve, as a nurse, the sick brethren and sisters in the Lord. Willingly we give up to this work.""Your Excellency," said the matron, "your child shall be to me like a beloved daughter, and the wish of her heart shall be gratified."Anne knelt by the bedside of the matron. The latter's trembling hand brushed back the rich auburn locks from the smooth white brow of the fair girl, and placed a plain white hood on her head. A kiss sealed the act. Anne, Countess von Stolberg-Wernigerode, fifth child of Count and Countess Anton and Louise von Stolberg-Wernigerode, Lieutenant General in the army, Minister and Grand Chamberlain of the Prussian court, became now a subscriber to the paper.There was in Providence a small Methodist class, organized six years before by Rev. Joshua Hall, of which Shubael Cady was leader. But they were "little and unknown." Providence was at that time a circuit, with three preachers—Asa Pattle, D. Burge, and Clement Parker—neither of whom seems to have resided in the town.A crowd gathered at the wharf, as the packet drew near, some from curiosity to see, and others to welcome, an English Bishop to the city of Roger Williams. Arrangements had been made for the entertainment of the Bishop with Mr. John Enos Clarke, a wealthy citizen of Providence, whose carriage was waiting at the wharf to convey the Bishop to his palatial residence on "College Hill." But as the Bishop landed, and was introduced to Messrs. Clark and Burrill, he inquired if there were any Methodists in town.Having said so much of Mr. Turpin, at whose house Bishop Coke was entertained, and of Dr. Lyell, who accompanied him to Providence, we will return to the Bishop.To be continued.

## LETTER FROM TENNESSEE.

BY REV. WILLIAM BUTLER, D. D.

MR. EDITOR: As we came out of our church in Huntingdon, West Tennessee, at noon, on Friday last, Bishop Ross remarked to the writer, "Brother Butler, you are evident that 'Bob' and 'Alf' will draw heavily on your congregation to-night." One had only to look round and see how probable this prediction was. We were in the midst of an immense crowd of excited people, numbering probably from six to eight thousand, arranging themselves into two processions, to go out and meet the rival candidates for the gubernatorial honors of the State of Tennessee.They poured along on foot, on horseback and in carriages, wearing the colors of their respective favorites—the white roses and plumes being for "Bob," as his Democratic partisans love to call him; and the red for "Alf," the Republican candidate. How interested and excited they were was evident in the fact that several hundred ladies and girls were in each procession, zealously displaying the colors of their favorite candidate and entering heart and soul into the enthusiasm of the occasion! It was manifest, also, that the Republicans were in the majority, and that their display was more magnificent than that of their rivals. The colored people, too, were with them—some hundreds of them well mounted on horses. This county of Carroll had been decidedly Republican for several years past, which explains the grand turnout which they made. I was astonished.Bishop Coke, at whose house Bishop Coke was entertained, was formerly a birthright Quaker; but marrying out of the society, had forfeited his membership. He became strongly attached to the Methodists, and subsequently united with them. Mrs. Turpin was a member of Rev. Mr. Wilson's church, and remained a member until her triumphant death, which occurred in 1843. She was ardently attached to the Methodists, often saying that she loved the very name of Methodist. She was often complained of by her pastor, Mr. Wilson, and others, for giving her influence in favor of the Methodists. But she modestly replied that she felt it her duty to stand by the Methodists. Few persons in Providence aided the early Methodists more, if as much, as Mr. and Mrs. Turpin. Their house was the home of Methodist preachers for years. Mr. Turpin's barn stood on the spot where now stands the Stewart St. Baptist Church, known as the "Perry Davis" Church. From that spot many a fervent prayer ascended to God from the old Methodist preachers, for the salvation of Providence.Rev. Thomas Lyell, who accompanied Bishop Coke to Providence, was a man of such ability, and so little known in these times in Methodist circles, that a brief notice of him here may not be out of place. He was a man of marked pulpit power, and is said to have been the Summerfield of his times. He joined the traveling connection in 1791, and had the honor of filling some of the first appointments in the connection. In 1798 he was stationed in the old Light St. Church, Baltimore; then the cathedral of Methodism. Soon after, he was elected chaplain to Congress, under the administration of the elder Adams, and was the first Methodist preacher ever elected to that office; but being ousted upon the incoming of the Democrats under Jefferson. In 1802 and 1803, he was stationed in Boston, with Epaphras Kirby; and a most remarkable revival attended their labors, which extended into the Baptist and Congregational churches. He was next sent to Newport, R. I., for three months, to start our work in that town; after which he located, and subsequently united with the Protestant Episcopal Church, and was, at the time of his death (1850), rector of Christ Church in New York city. It is claimed—but with how much authority I cannot say—that Brown University, impressed with his eminent talents, conferred upon him the honorary degree of master of arts. After his connection with the Episcopal Church, he received the degree of doctor of divinity.Bishop Asbury was not well pleased with Mr. Lyell's location and union with the Episcopal Church. He had seen Mr. Lyell at the Baltimore Conference in May, and had some intimations of his purpose. In the following June, he made this record in his journal: "To-day Mr. Lyell spoke out in a letter to me, saying that he wished to be located. I thought that I had discovered his design during the sitting of the General Conference in Baltimore. I am willing that he should belong to the church people; I believe they have more need of him than the Methodists have. I answered Mr. Lyell by telling him that I would do what I could to procure him a location at the Boston Conference." The New England Conference held its session that year in Buxton, Maine, at which time Mr. Lyell was returned among those "who are located through weakness of body, or family concerns."Notwithstanding Bishop Asbury's direct reflection on Mr. Lyell, there is some evidence that he was forced to take the course he did by some foolishgrinaces. Of course the crowd laughed, and he was soon carried up, and on reaching his place of safety looked over and gave some good advice, sarcastically administered, to his drowning friend below. He finished with one of his characteristicgrinaces. Of course the crowd laughed, and he was soon carried up, and on reaching

## Miscellaneous.

## TROY CONFERENCE SOCIETY.

BY REV. BOSTWICK HAWLEY, D. D.

It was as late as 1867, thirty-five years after the organization of the Troy Conference, that initiatory steps were taken to institute the Troy Conference Historical Society, resulting in 1873 in the adoption of its constitution. Though several valuable papers, pamphlets, and documents were by this writer contributed at different times thereafter, nothing more was done other than the adoption of resolutions for the promotion and the efficiency of the Society, and looking to the securing of a permanent repository at some suitable and central point, until the session of Conference in April last, when an entire new set of officers was appointed.

The newly appointed president at once advised his associate officers to carry out, as far as possible, the several duties of their office as indicated in the resolutions of the Society, that looked to the gathering of outline histories of the churches and circuits within the Conference, and also of biographical sketches of the several members of Conference. Some of these resolutions, offered in open Conference and referred to the Society, were never printed nor filed, and it was only the substance of them that was recalled by him who offered them. A brief and connected history of the doings of Conference and the Society, including the essential points, has been put in form by the president. In further carrying out these resolutions, the members of the Troy Preachers' Meeting and the trustees of the State Street Methodist Episcopal Church, Troy, have been so far enlisted in the work of the Society as that the latter have set apart a suitable room in their chapel for its archives.

It is with pleasure that I am now enabled to report, in behalf of the board of directors of the Society, that arrangements have been completed for the reception, proper arrangement, and safe keeping of all the materials now on hand, or that shall be gathered for a century, if need be. Some of these on hand are of rare and intrinsic value. Others are curious reliques, books, manuscript sermons, and historical sketches. Included in the list are several historical volumes donated by the late Rev. Dr. E. Wentworth, only a few days prior to his decease. For this success thus far this year the officers of the Society are especially indebted to Rev. J. E. C. Sawyer, pastor of the State St. Church, to L. R. Avery, president of the board of trustees, and to Rev. J. C. Russum, for their willing and efficient services on committees. A catalogue of everything on hand has been made by the president. At the next annual meeting everything will be in order and ready for use.

Besides what may have been sent to the corresponding secretary, in response to his calls, the Hon. and venerable T. S. Barnes, of Minerva, Essex Co., N. Y.—far up among the Adirondacks, and 87 years of age—has sent to me a succinct and reliable sketch of the rise and progress of Methodism in that region, and of which I send to you, herein embodied, an outline. I do this so that the members of Troy Conference, who are thereby members of the Historical Society, and that laymen who have knowledge of early Methodism within the Conference bounds, may be incited to the work of gathering up, putting in form, and of forwarding the same to the officers of this Society.

Besides the already well-known facts—that Rev. Richard Jacobs introduced Methodism into what became the Pottersville and Minerva circuit, in 1796, and that he was drowned in attempting to cross the Schoon river on his way home in Clifton Park, Saratoga County—Mr. Barnes states the less known fact, that, in 1811, Rev. Lonsford Whitney, who introduced Methodism into Schenectady, in 1796, and was drowned in his efforts to cross the Hudson river on floating ice at Albany, while on his way to Conference in New York city. The going of Mr. Jacobs into those then far-off and rugged wilds, was only twenty-six years after the forming of the first class at Ashgrove; seven years later than the origin of Methodism in Albany and Schenectady; five years after the forming of Saratoga circuit in 1791; and twelve years prior to the introduction of Methodism into Troy in 1808—which city, because of the standing and prosperity of its churches, and now because of making its chief church the depository of the archives of the Historical Society, may be deemed the Metropolis of the Church of the Conference.

Mr. Barnes' paper contains, also, the names of other moral heroes who, as circuit preachers and presiding elders, advanced the cause of vigorous Christianity in these mountainous regions, from the times of Jacobs, 1796, down to 1873; such as Noble W. Thomas, in 1806, when Chester was included in the old Cambridge circuit, whose headquarters were at Ashgrove; Daniel Brayton, who formed in 1807 the first class in Chester; George W. Denison and Lewis Pease, in 1808; Gershon Pierce, Tobias Spicer, Elijah Hibbard, Sherman Miner, John Clark, Merritt Bates, and Seymour Coleman. A more full history of Methodism in these early wilds would include the labors of Henry Ryan, who was recognized to be a Methodist preacher by a record in his pocket Bible; David Noble, who came from Ireland to New York in 1795, leased a part of the Thurman patent, and erected thereon a log-house for his dwelling, a log school-house and a log church; Elijah Hedding, Martin Ruter, Lorenzo Dow, and his almost equally eccentric co-laborer, Timothy Dewey; Billy Hibbard, whose circuit, in 1794, reached over a tract of five hundred miles, and included sixty-three appointments to be met once each in every four weeks; Friend Draper, and Andrew McLean, the father of Rev. Dr. S. McLean. Having met and been

introduced to Mr. Dewey in 1834 or 1835, when I was a pupil at Cazenovia, I have distinct recollections of his general appearance and conversation in his extreme old age.

Of the presiding elders whose extensive districts included these large northern circuits, were such men as William Anson, Peter Moriarty, Henry Stead, Samuel Draper, J. B. Stratton, Cyrus Prindle, J. M. Weaver, and others of a later day, but equally heroic. It is hoped that other veterans, familiar with early and also current Methodism within Troy Conference, will, as Mr. Barnes has done, write up or dictate to others the leading facts in their several localities, for this Historical Society. An ample and every way commodious case, in a neat and airy room in the stone chapel of the above-named church, has been made ready for the archives of this Conference Historical Society. A new and hopeful era dawns on our concerted efforts.

## LETTER FROM DENVER, COL.

MR. EDITOR: It is a thing you would hardly expect—a letter from your long-an-invalid neighbor, and from this far-off West. But here he is at the base of the Rocky Mountains, more than two thousand miles from Newton Center. The altitude of Denver—five thousand two hundred feet above sea level—is apt to affect strangers with a feeling of dizziness, and this effect it has had on me. It, however, begins to wear off after a few days, and wholly disappears with most of the residents.

Taking a sleeper on the Boston & Albany Railroad, we were rolled into the South Michigan depot at Chicago, in thirty-six hours from Boston, without change of cars. After a stop of about two hours we were off for Kansas City, five hundred and twenty-one miles distant, over the Rock Island Railroad, which place was reached in twenty-two hours. After a brief stop we were off again, this time for Topeka, Kansas, where we stopped over one day. At Kansas City we began to realize the amazing growth and extent of the great West. During the stirring days of John Brown and Kansas notoriety, this place was simply a small steamboat landing, and a "border ruffian" headquarters. It was almost dangerous for a Yankee to land there on his way to Kansas to aid in establishing a free State. Now it is a city of more than one hundred thousand inhabitants, a great railroad centre, and doing an immense commercial business. Twelve years ago we passed over this country from the Missouri River to Denver (six hundred and thirty-nine miles), and were not favorably impressed with Kansas as a farming State. It was the year of the grasshoppers, and everything seemed to be eaten up by that insect or burned up by the scorching rays of the sun. Now the contrast is very marked. Forest trees have been planted, and the shrubbery in general is ten times as abundant as it was then. The result is more rainfall, the water is retained on and in the soil, and Kansas is rapidly becoming one of the greatest agricultural States of the American Union. The corn crop of this year would seem to be enough to feed the world.

Topeka, the capital of the State, is a city of some thirty-five thousand inhabitants, and is well-built—largely of a handsome, light-colored sandstone which abounds in neighboring quarries. The streets are broad, well laid out, and lighted by electricity or gas. The public buildings form quite a marked feature for a city so young, including churches, two colleges (Episcopal and Presbyterian), the State capital (which is to cost two millions of dollars when completed), and the building containing the offices of the Atchison, Topeka and Santa Fe Railroad. The leading Methodist church here is a large and elegant stone structure, equal to the best in our Eastern cities. The banking-house of John D. Knox & Co., well known in New England, is located here, and does a large, and it is believed, a safe business in Kansas securities.

From Topeka we took the Atchison, Topeka & Santa Fe Railroad to Denver. The road passes through the more southerly portion of the State, abounding in thriving towns and rich farming lands, and follows up the great valley of the Arkansas River to Pueblo, one hundred and thirty miles south of Denver, on the Denver & Rio Grande road. This great valley of the Arkansas is large enough for a State in itself, and is rapidly filling up with settlers on the rich bottom lands for farming and grazing purposes. At La Junta, five hundred and fifty-five miles from Kansas City, the main line of the Atchison & Topeka road strikes off southwest to El Paso, where it connects with the Mexican Central road leading to the City of Mexico.

In passing over the country traversed by the Atchison, Topeka & Santa Fe road, one readily understands why this road has had so successful a history in the past, and also why its friends regard its promise so bright for the future.

E. COOKE.

## DAKOTA LETTER.

BY REV. C. H. SMITH.

In the eastern part of Dakota, and toward the north of what is generally spoken of as South Dakota, in the county of Codington, is the beautiful city of Watertown. It appears as a city of good business blocks, fine residences, excellent school-houses, substantial court-houses, and numerous and comfortable churches. One mile distant is a small lake, and about four miles away is another sheet of water about three by seven miles in extent, called Lake Kampeska. Dr. Edwards, editor of the *Northeastern Christian Advocate*, has to-day visited it with his amateur photographic outfit, and Chicago may see some representations of our Dakota

but the most attractive feature of Watertown at present is the first session of the Dakota Annual Conference of the M. E. Church, opened by Bishop Bowman on the 14th inst. By the members and by visiting brethren from the States, it is pronounced a very pleasant, progressive, and prosperous session. Sabbath morning Bishop Bowman preached a very strong and touching sermon; in the afternoon Dr. Ridgway delivered a powerful and appropriate discourse; and in the evening a very good sermon; but to encourage pastors and class-leaders by showing that it is possible to revive the class-meeting, at least in some localities, and that the best of results flow from such revival. Earnestly hoping that this encouraging showing may stimulate to good purpose many who are dubious as to the future of this institution of Methodism, I submit it to the study of your readers.

D. A. JORDAN.

## WHAT SHALL WE DO?

BY REV. H. W. CONANT.

The reports show very satisfactory results for missions. Last year Dakota exceeded the million dollar line by over 50 per cent. This year the apportionment for missions was less than \$900, and the Conference reports almost \$2,000 received, besides a grant of land worth \$800. The following items from the reports may be of interest: Last year there were 4,497 members; there are now 5,495, and 1,106 probationers. There were last year 62 churches; now there are just 20 more, with about as many in process of erection. The present value of church property is \$200,400—an increase of about \$51,000. There have been \$5,367 spent in improvements, and \$8,027 of debt paid. The present value of parsonage property is \$16,650, a gain of about \$5,000. The amount paid this year to pastors is \$40,912, besides a fair amount for presiding elders, bishops, and Conference claimants. All the benevolent collections exceed those of last year from forty to sixty per cent. One hundred and fifty-nine Sunday-schools are reported, numbering 7,579 scholars, and reporting 494 conversions this year.

There has been, during the past three years, an attempt to plant a church university. A building has been erected in the fine city of Mitchell, but never before have the citizens of Mitchell and the trustees of the enterprise been in shape to turn the property over to the Conference under conditions satisfactory to the church. Now, all things are adjusted, and the Conference unanimously accepts the beautiful jasper stone building, which with land is valued at \$100,000, and Dakota Conference has its church school.

Every one appeared to be happy in his appointment; and with very encouraging and cheering words from Bishop Bowman, who has completely won the hearts of the brethren, the precious season closed; and the brethren seemed to go out awakened, refreshed, and with renewed zeal for their work, with greater feelings of responsibility, and enlarged ideas of the great and grand possibilities before the Dakota Conference.

## AN ANOMALY IN METHODISM.

For some years a discussion concerning the attendance upon class-meetings has been carried forward through the columns of the church papers, as well as at preachers' meetings. Various causes have been assigned as the reason for its declemency in attendance, profit, and spiritual power. Without attempting to discuss the topic, I desire to place upon record the facts concerning a charge within the bounds of the New England Southern Conference, with respect to class-meeting attendance.

The charge referred to is Wickford, R. I. This charge reported to the last Conference a membership of 38, with 19 probationers—a total of 57. They were left to be supplied, and with an indebtedness of nearly \$2,000 to provide for, about \$1,400 of which had been pledged. A few weeks after Conference a pastor was found for them, who reported at the last quarterly conference held but a few days since a total of members and probationers of 70, \$800 paid on their indebtedness, the pastor's salary paid in advance from month to month, all bills for current expenses met, and money in their treasury. But, what was most remarkable, they reported an average class attendance for the last quarter of 75, i. e., five more than the sum total of members and probationers, each week for the entire quarter. This record, I believe, is unparalleled in modern Methodism, and I doubt if it has often been excelled anywhere, at any period of Methodist history, for a quarter together.

Some will desire, of course, an explanation of the facts, but I can only answer concerning the reason for this state of things, that the people are interested in class-meetings. Many visitors, of course, are regularly present, and it is this fact which makes the unusual average; but this is the unusual fact, that visitors should constantly attend class, who are neither members nor probationers. That they should come in small numbers, and occasionally, is not remarkable; but that such a steady attendance should be true, is. And it is probably also true that a larger proportion of those actually enrolled as members or probationers were present during the quarter, than any other church in New England can show. This church has five class-leaders and five weekly (not weakly) class-meetings. I think the excellent financial condition springs from the spiritual, which is well indexed by the statements above made.

It ought also to be said that there is, and has been for the current year, no especial revival, as the term is usually understood. Fifty-five to twenty persons have asked prayers, but there has been no time when especial and marked displays of spiritual power among them were noted. It approximates very nearly to the true type of aggressive Methodism—earnest, cheerful, hopeful, and full of confidence in the constant help of God. Its pastor, a

graduate from that "school of practical theology," the Asbury M. E. Church of Providence, is simply presenting here in a new charge the methods which he learned there, and which have made it one of the busiest Methodist hives known to the writer. This is written not to boast, nor to gratify any local church pride, but to encourage pastors and class-leaders by showing that it is possible to revive the class-meeting, at least in some localities, and that the best of results flow from such revival. Earnestly hoping that this encouraging showing may stimulate to good purpose many who are dubious as to the future of this institution of Methodism, I submit it to the study of your readers.

our condition as fill the papers that come to us, could spend a week with us in Nharguepoo. We are wonderfully located for health, on an extensive, overlooking, fertile plain, which are never tired of looking at. We have cool breezes most of the day, and comfortable nights, with very few mosquitoes. A half-hour's walk brings us to the beautiful Coanzo River, with its scenery. We have a comfortable stone house—the best in the section—the best herd of cattle, good flocks of sheep, goats, and hens; tenderloin steak for four cents and a half a pound; pasture for thousands of cattle; eggs, six to nine cents a dozen; corn-meal and manioc flour, three or four cents a pound; a quart of fat bacon, about half a cent in the pound; bacon, beans, in their season, four cents a pound. We are already getting milk from our cows.

and see how much they remember of them; all children will like this. His texts should be short, so that they can be remembered; and his sermons should also be short, and within their comprehension. The singing and responsive reading should be arranged so that they can participate.

It was not thought best, by most of the brethren, that short sermons should be preached to the children before the regular discourse, as few men are capable of doing this well, and it leaves the impression that the children are not expected to be interested in what is specially for them. It was held that children who attend our public schools, and whose minds are alert, can comprehend sermons that are adapted to the people at large.

It is impossible to mention the names of all who took part in this symposium. Several preachers from beyond the district were present, including Rev. J. M. King, D. D., of New York, who stirred the hearts of the people with his strong words. In the evening he delivered an address on "The Sunday-school as a Converting Agency." The writer was not present. It was voted that Rev. W. R. Clark, D. D., be requested to publish in Zion's HERALD his essay, with which the general topic was introduced.

The symposium will not soon be forgotten. It will certainly be followed by an increase on the North Boston district in the attendance of children upon the preaching services.

J. M. AVANN, Sec.

## Our Book Table.

## A GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT; BEING GRIMM'S CLAVIS NOVI TESTAMENTI, TRANSLATED, REVISED AND ENLARGED, BY JOSEPH H. THAYER, D. D.

NEW YORK: HARPER & BROTHERS. 1859. 12mo. \$1.25. THIS volume is really a chapter in general history, embracing the years 1909 of Egypt, Nineveh, and Babylon, the early and later history of Greece, with the beginnings of the Christian empire.

IT is an excellent manual for high schools and academies.

WHAT I BELIEVE, BY COUNT LION TOLSTOI. TRANSLATED FROM THE RUSSIAN BY MARY D. SHELDON. BOSTON: D. C. Heath &amp; CO. 12mo. \$1.10. WE have great confidence in the historical text-books of Miss Sheldon. She is a master teacher herself, and knows the necessities of the class-room. The present volume is really a chapter in general history, embracing the years 1909 of Egypt, Nineveh, and Babylon, the early and later history of Greece, with the beginnings of the Christian empire.

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## The Sunday School.

## FOURTH QUARTER, LESSON VII.

Sunday, November 14.  
John 21: 4-19.

BY REV. W. O. HOLWAY, U. S. N.

PETER RESTORED.

## I. Preliminary.

1. GOLDEN TEXT: "He saith unto him, feed my lambs" (John 21: 15).

2. DATE: A. D. 30; towards the close of April.

3. PLACE: On the Sea of Galilee, probably near Capernaum.

## II. Introductory.

Our lesson records the seventh manifestation of the Risen Lord—but only the third to the disciples collectively. Seven of them were out on the Galilean lake fishing, but their night venture had been unsuccessful. In the gray dusk of the morning, as they were about to give up their quest, a Stranger on the shore called them: "Have ye ought to eat, my lads?" They replied, "No." Then came a mysterious order to drop their net on the right side of their fishing smack—which they at once proceeded to do. But when they tried to draw the net again, it was so full of fish that they could not handle it in their boat; they had to transfer the ends to the small boat, and thence to the land.

Amid the exclamations of joy and wonder at this unexpected haul, one heart saw through it and recognized the invisible Agent—the heart of the beloved disciple. "It is the Lord!" he whispered to Peter. His impetuous friend needed only a hint; the preceding miracle on the same spot flashed upon his memory and confirmed all; the next moment, girding his fisherman's blouse tight around him, he was overboard, swimming for the shore, about three hundred feet away.

When the party landed, they saw a fire already built and fish roasting on it, and some bread at hand; but though they knew the Stranger was, they did not accost Him. They obeyed His order to "bring of the fish which they had caught." The Evangelist did not forget that there were one hundred and fifty-three of these, all of large size; and yet, notwithstanding this, not a mesh of the net had given way. Everything about this miracle was significant to the thoughtful John.

They breakfasted; and then the time came for the Master to deal with the disciple of whom so much had been expected, but who had tried basely to deny Him. There is no direct upbraiding in the question, "Lestest thou Me?" but its thrice repetition, the omission of "Peter" from his name, the evident allusion to his boastful profession of superior devotion over all others, cut the warm-hearted disciple to the quick. "Thou knowest that I love Thee," he protested humbly but firmly. And after each question and each protest came a fresh commission, re-instating Peter in the pastoral office: "You are sure you love Me?" Feed My lambs;" "tend My sheep;" "feed My beloved sheep." And then, in the language of solemn prediction, He forewarned Peter by what manner of death he should glorify God: In the freedom of his youth he had been wont to gird himself androve him; but in old age he would stretch forth his feeble hands, and another would gird him and lead him whither he would not. An impressive "Follow Me!" closed the personal part of this interview with Peter.

## III. Expository.

4. When the morning was now come—R. V., "when day was breaking." The disciples had returned to their homes and occupations, while waiting for further directions. Peter and six others had spent a night in unsuccessful fishing on the Lake of Tiberias. Day was breaking, and they were hailing in their empty nets. Jesus stood on the shore (R. V., "beach")—No hint given of where or how He came. The terms used indicate that He stood there without visible coming. But (R. V., "howbeit") the disciples knew not that it was Jesus—perhaps because it was not light enough to recognize Him; or, what seems more likely, because He did not choose to be recognized until the right moment came.

The scene is indeed a reproduction by Jesus of the miracle of the draught of fishes (Luke 5: 1-11), at a more advanced stage of history, and to teach kindred but more transcendent lessons. The former miracle was symbolized by the ministry of men under the earthly guidance of a present master. In this scene is represented the ministry of the apostles and all future pastors on the sea of time, under the eye of the Lord, who is dimly described by faith on the high, eternal shore (Whedon).

5. Then—R. V., "therefore." Children, have ye meat? (R. V., "aught to eat?")—say relish to go with bread; that is, considering whom He addressed, any fish. The term "children" is not to be confounded with the "little children" of 1 John 2: 13 and similar expressions of endearment. It is simply the usual address of "boys," or "My lads." They answered him, No.—As on a former occasion, they had tolled all night and nothing.

6. Saith . . . . .—The three-repeated question is generally understood to have been occasioned by the threefold denial. Simon, son of John (R. V., "John")—It has been noticed that Jesus does not apply to him the apostolic name of "Peter" or "Cephas," but simply his natural or parental name. So in Luke 22: 31, he is addressed significantly as "Simon, Simon," when reminded of his natural weakness. Feed (R. V., "tend") my sheep—be a shepherd over My sheep; lead, guard, care for them.

7. Lovest thou me?—On this third occasion Jesus uses, in the original, the same word as Peter had used: "Dost thou dearly love Me, as thou sayest, with a strong personal affection?" Peter was grieved—naturally at this repetition, and especially at the doubt which seemed to inspire the question of personal attachment. Jesus is tender but very firm with Peter; the more the latter wincs under this faithful treatment, the less likely will he be to forget it. Perhaps the deepest impression ever made upon this impulsive disciple was made in these few painful moments. Then knewst all things—Thy knowledge is more than human—supernatural, all-embracing. Then knewest that I love thee—Then readest in my heart my love for Thee; why should I protest further? Feed my sheep—There is a seeming climax in these commissions: 1. Peter was enjoined to "feed the lambkins"; 2. To be a shepherd over the full-grown sheep; 3. Not merely to

would not appear in his Master's presence unclothed, or with nothing but an undergarment, and he could not swim if his blouse was loose; so he girded it in at the waist. Cast himself into the sea.—John is the first to see or perceive; Peter the first to act. As the boat was within half of the shore, the distance would not be great. Evidently Peter thinks more of his Lord than of the fish; and is more anxious to get to Him than to avail himself of the great haul.

8. And—R. V., "but." The other disciples came in a little ship (R. V., "the little boat"). The large fishing boat had to be anchored off shore. They could readily transfer the ends of the net and themselves to the dory, or small boat, and then pull slowly in, dragging the net after them. Two hundred cubits—three hundred feet. Net with 6 lbs—R. V., "the net full of fishes."

9. As soon as then as they were come land—R. V., "so when they got upon the land." They saw (R. V., "see") a fire of coals there, and fish . . . and bread.—And this loving, thoughtful provision on the part of the Master, assuming the servant's role for the sake of His hungry, tired disciples, is almost forgotten by many commentators in their anxiety to determine whether this meal was miraculous or not!

So He who upon the high ground of heaven watches His ministry and church, will in due season have full power to provide an eternal banquet, and bring His elect to its participation (Whedon).

10. Bring of the fish which ye have now caught (R. V., "taken").—So the meal was a real one, not a vision, as some suppose; and Jesus will have His disciples have their share in preparing for it.

11. Simon Peter (R. V., inserts "therefore") went up.—Peter is the leader, as usual. He "went up" on the boat. Fall of great fishes . . . yet was not the net broken (R. V., "the net was not rent").—The Evangelist was impressed by the fact: The fishes were large and very many, and yet the net held and landed them all, losing not one—which was not the case on the former occasion when "the net brake" with the multitude of the fishes. The symbolism evidently does not point to any definite number of the "elect," but rather to the final landing of all the truly redeemed on the eternal shore. In the former miracle the fish were "both bad and good," hinting at schisms and disruptions; in this case they were all large and good.

12. This spake he—R. V., "now this he spake." Signifying what deah (R. V., "by what manner of death") he should glorify God.

Peter is supposed to have been crucified in A. D. 67 or 68, many years, therefore, before this Gospel was written. Later on, death by martyrdom was a trial. "Man's walk as a young man, whither wouldst; as an old man, thou shall be led whither thou wouldst not, point to the prophetic meaning (Lange).

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15. Observe the homeliest figure for the most mysterious disclosure. Yet allegorical traits mingle in the figure itself. That the young man himself is agreeable to nature; it is likewise in accordance with nature that a perfectly decrepit old man stretched out his hands for help, and lets himself be girded and led by another. But the trials "Man's walk as a young man, whither wouldst; as an old man, thou shall be led whither thou wouldst not, point to the prophetic meaning (Lange).

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## Zion's Herald.

WEDNESDAY, NOV. 3, 1886.

When any earthly object kindles one's desire into a flame, one should ask, "Is this desire in harmony with the will of God? Do I wish to possess the object which charms me because it would enable me to serve God better?" If one's heart replies, "No!" then one should trample upon the desire as evil, because a truly spiritual mind will "desire nothing but the knowledge of God's will and the disposition to do and suffer for it."

This is better than organic unity. This relation needs to be perfected. There is still room for the growth of fraternal respect and affection. There are important ends in Christian charity yet to be gained. Weak churches of different names in small towns are often a serious embarrassment to each other. We have to learn not to crowd each other, or to press into already occupied and too narrow fields. There is yet large opportunity for Christian economy and comity; but when patience and love in our Christian bodies have their perfect work, we have gained something better than organic unity: It is the exhibition of brotherly respect and interest. "See how these Christians love one another!"

This is the third session of this committee in New England. It met in Boston in 1870 and 1878, and now in Providence; and surely New England, the mother of our seventeen-year-old blooming daughter, for the third time gives us a hearty, loving welcome home. After the reading of the Scriptures and prayer by Mrs. Nind, corresponding secretary of the Minneapolis Branch, the committee on organization reported: for president, Mrs. Dr. Wm. F. Warren, of Cambridgeport, Mass.; for secretary, Mrs. J. H. Knowles, of Newark, N. J. These nominations, with those of the various committees on finance, publication, and missionary candidates, were unanimously confirmed. Mrs. Warren, on taking the chair, introduced Mrs. Martin, of Providence, who briefly, but heartily and gracefully, welcomed us to this "goodly city" and its hospitable homes, expressing the confidence that a blessing would come to and remain with these homes, through the presence of so many Christian workers. Referring to Roger Williams, the founder of the colony of Rhode Island, who said, "Having a sense of God's merciful Providence over me in all my distress, I have decided to call this place Providence," she said: "With the same sense of God's goodness to us all, we welcome you to our city after months of eager anticipation." She called our attention to the stationery upon our tables, inscribed with the initials, "W. F. M. S.", and the fitting Scriptural motto: "They shall speak of the glory of Thy kingdom and talk of Thy power." This stationery was generously donated by Mrs. J. K. Barney, president of the W. C. T. U. of Rhode Island, who thus expressed her sympathy with us and our work in her enforced absence at the National Temperance Convention in Minneapolis. Miss Bell Hart, corresponding secretary of the Baltimore Branch, responded to the greeting in her usual happy manner. After expressing our pleasure in coming to Providence, she said: "We say to you, as was said to Roger Williams, 'What cheer?' and the answer comes not only from each to other here, but also from the fettered women on heathen and European shores: 'Good cheer for all'; for the Gospel is preached to the poor, to the captive, and opened to the eyes of the blind." Rev. N. T. Whitaker, pastor of the church, was then introduced, and gave us kindly words of welcome and a high eulogium on woman's work for the Master.

But such a man's enjoyment depends on the character of his past life. If it be black with images of wicked deeds, his recollections are not enjoyments, but torments like unto the stings of many scorpions; if it be filled with the white deeds of loving service to God and humanity, his remembrances are like the smiles of angels. How important it is, therefore, that men moving amidst the heyday of active life should put nothing into their lives but deeds which, when reviewed in coming years, will not mock at them like demons, but will be radiant with the reflected smiles of Christ.

### UNITY OR FRATERNITY.

Considerable discussion has been awakened in religious circles, and in a portion of the religious press, upon the question of unity among the Christian denominations. A leading Roman Catholic prelate has been induced to express his opinion as to the possibility of such an event. His answer is considerate and kindly in tone, but, of course, he sees no possibility of organic union except by the return of the prodigal Protestant children to the bosom of the venerable Church of Rome. The discussion upon this topic has been awakened without any practical result in the triennial convention of the Protestant Episcopal Church, which follows in this matter the example of the Church of England, in which body the question of Christian unity has been freely debated.

There is no question but that, in these later years, the different communions holding to a common Head and accepting the same Gospel of salvation, have been approaching each other in friendly consideration. The sharp theological struggles that occurred years ago between different branches of the Church, and also in the bosom of separate bodies of it, have in a great measure subsided. While creeds remain largely unchanged, Christian believers, in their services of worship, writings, and uttered experiences, have continued, in these latter days, to approach nearer and nearer together, so that the discourses from the pulpit, the prayers, spiritual songs, and testimonies of social religious services, would hardly disclose any serious divergences between the different evangelical families. So true is this, that ministers pass freely from one pulpit to another without changing

What we want to pray for is unity of faith and love, unity in common evangelical labors, unity in the great Head of the Church, in His universal atonement, and in the new birth of the Spirit. It will be difficult, in view of our existing catechisms, to accept a common confession, and yet all the evangelical churches are now reciting together the Apostles' Creed. A common uttered Gospel to the sinner, with common results and tests, common prayers and hymns, with one accepted Book of Inspiration, will make us one in Christ Jesus, if not all members of a church of the same name.

We learn, through a note from Rev. John O. Wilson, that Rev. V. H. Bulkley, pastor of Camden, S. C., M. E. Church, died last week.

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### WOMAN'S FOREIGN MISSIONARY SOCIETY.

"The women that publish the tidings are a great host."—PSALM 65: 11 (Revised Version).

The General Executive Committee of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, convened for its seventeenth session at Mathewson Street Church, Providence, R. I., on Thursday, Oct. 21. Each of the nine Branches, which include the United States and its Territories, was represented by its corresponding secretary and two delegates, making a working-body of 27. In addition to these, there were present, of home workers, branch presidents, with Conference and district secretaries and visitors from a distance as well as from neighboring points, all full of love to God and humanity, and intent upon gaining all possible information that could make them wiser for work the coming year. Here, too, are our missionaries, home to recruit health, but strong in faith; even our brave Mrs. Gamewell and Miss Wheeler, driven out from West China, still of stout heart and strong faith, and before the assurance that they would certainly return to a restored work at no distant day. Dr. and Mrs. Thoburn were here to represent South India; the Misses Thoburn, Sparkes and Easton, North India; Mrs. Gamewell and Miss Frances Wheeler, West China; Miss Yates, North China; Mrs. Van Petten, Japan; and Mrs. Clemens, South America; while Dr. and Mrs. Butler blessed us by their presence and interest.

The meeting was called to order by Mrs. Alderman, corresponding secretary of the New England Branch. The hymn, "And are we yet alive," was sung, and fervent prayer offered by Mrs. E. B. Stevens, of Wilmington, Del., one of our devoted Conference secretaries. Mrs. Alderman followed in a brief address, referring most effectively to the first executive committee meeting held in the parlors of Mrs. T. A. Rich, of Boston, in 1870, and to the "hopes and fears of the few" workers then present, and contrasted that small company with the present large body, coming up from every part of our wide domain, no longer with doubt and hope alternating as to the success of our woman's effort, but with victory to Christ upon every lip, and assured faith and success shining from every face.

This is the third session of this committee in New England. It met in Boston in 1870 and 1878, and now in Providence; and surely New England, the mother of our seventeen-year-old blooming daughter, for the third time gives us a hearty, loving welcome home. After the reading of the Scriptures and prayer by Mrs. Nind, corresponding secretary of the Minneapolis Branch, the committee on organization reported: for president, Mrs. Dr. Wm. F. Warren, of Cambridgeport, Mass.; for secretary, Mrs. J. H. Knowles, of Newark, N. J. These nominations, with those of the various committees on finance, publication, and missionary candidates, were unanimously confirmed. Mrs. Warren, on taking the chair, introduced Mrs. Martin, of Providence, who briefly, but heartily and gracefully, welcomed us to this "goodly city" and its hospitable homes, expressing the confidence that a blessing would come to and remain with these homes, through the presence of so many Christian workers. Referring to Roger Williams, the founder of the colony of Rhode Island, who said, "Having a sense of God's merciful Providence over me in all my distress, I have decided to call this place Providence," she said: "With the same sense of God's goodness to us all, we welcome you to our city after months of eager anticipation." She called our attention to the stationery upon our tables, inscribed with the initials, "W. F. M. S.", and the fitting Scriptural motto: "They shall speak of the glory of Thy kingdom and talk of Thy power." This stationery was generously donated by Mrs. J. K. Barney, president of the W. C. T. U. of Rhode Island, who thus expressed her sympathy with us and our work in her enforced absence at the National Temperance Convention in Minneapolis. Miss Bell Hart, corresponding secretary of the Baltimore Branch, responded to the greeting in her usual happy manner. After expressing our pleasure in coming to Providence, she said: "We say to you, as was said to Roger Williams, 'What cheer?' and the answer comes not only from each to other here, but also from the fettered women on heathen and European shores: 'Good cheer for all'; for the Gospel is preached to the poor, to the captive, and opened to the eyes of the blind." Rev. N. T. Whitaker, pastor of the church, was then introduced, and gave us kindly words of welcome and a high eulogium on woman's work for the Master.

The roll was then called, and all the delegates responded, save Mrs. Danforth, of the Northwestern Branch, who, having started for Providence, had been recalled by the sudden death of her sister. Thus does death press upon life, warning us all that what we would do, we must do quickly. Our afflicted sister joined us later, knowing well that the Father's work, even in sorrow, is the greatest comfort.

The order for business and devotional meetings is as follows: Public sessions of the executive committee from 9:30 to 12 m.; special committee meetings from 2 to 4 P.M.; and devotional exercises from 4 to 5 P.M. A public meeting from 2 to 4 P.M. is held daily in the main audience-room of the church, at which addresses are given by missionaries of Great Britain, and several in this country, have already entered upon the work of editing and translating these venerable Christian remains of the early centuries. These books will be sent as they are issued by mail, postage paid, for \$3 a volume. A dollar laid aside each month will secure for the pastor's critical apparatus this large and valuable addition. The work just issued, which comes from the careful press of Rand, Avery & Co., Boston, is a royal octavo of 619 pages, and is devoted to the well-known and always interesting "Confessions and Letters of St. Augustine." These are preceded by a sketch of his life and labors, with an estimate of his writings and their influence. The translations have been made by Rev. J. G. Pliskington, M. A., and Rev. J. G. Cunningham, M. A. The volume contains the most interesting, if not the most valuable, of the writings of the great Latin Father. We trust the enterprising publishers will be encouraged in their un-

and children's bands multiplied, district, conference and branch meetings grown in interest, the study of the different foreign fields increased, and the demand for leaflets very great. Altogether, our home side of the work is such as to rejoice our hearts and inspire us to greater efforts for the future. Our aim shall be, in the future as in the past, to enlist every Methodist woman in this blessed work.

The reports from the foreign field, both through our official correspondents and the missionaries, were such as to move our hearts with mingled feelings of joy, gratitude and praise. We were ready to sing doxologies over the glad tidings of souls saved, of women and girls lifted out of darkness into light, of the extension of our borders in all directions. Shall I not say, also, most truly, that we rejoiced because the cry to us and the women of Methodism was loud, strong and pleading, from almost every point in our work, for more workers, more hands to give out the "bread of life" to the hungry souls eager to receive? Our Father's table is bountifully spread, and places are prepared for every one of these famished sisters of ours by the blessed Saviour's own hands, and they know it not, going for their life journey weary and faint for lack of hands to lead them to the bountiful supply. The doors are wide open in every field, and through them comes the cry across the ocean to *me to you*, my reader: "Come quickly, and help us!" Our schools, Bible women, zenana teachers, hospitals and medical women are worked beyond their strength and capacity; and the workers, at home as well as those abroad, almost stand appalled before the vast imperative work pressing upon us. I am sure every member of our Executive Committee felt with pain that with the utmost economic distribution of the means we had, we could not enter all the open doors. Dr. and Mrs. Thoburn, with the Misses Thoburn, Sparks and Easton—a grand, strong band—plead for India; Mrs. Gamewell, Miss Wheeler, Miss Cushman, and Miss Yates for China—about 700,000 souls in these two countries alone. Then here is Mrs. Van Petten to tell us, with reason, too, that view of the state of things in new Japan, if the church at home but does its duty toward that country, the Christian Church there within twenty years will be self-supporting and self-propagating, and we need do no more for Japan. Surely, this is cause for great gratitude, and a spur to close up our work in Japan with quick success. The mere thought is an inspiration.

[Concluded next week.]  
MRS. S. L. BALDWIN.  
Providence, R. I.

If any of our ministers have not received lists of the subscribers to the HERALD on their charge, please inform us, and they will be sent at once.

### EDITORIAL COMMENT.

A Main pastor asks us to answer the question: "What can we do to make our church members more spiritual?" We are somewhat disposed to say to this excellent brother, "Art thou a master of Israel, and knowest not these things?" To secure this is one of the first objects of the pastor. There is only one thing that can produce such a condition in the church, and that is the Gospel of the Son of God. If a Pentecost is wanted—and surely that is the only cure for a worldly condition—the New Testament tells us this was received at the first. It was preceded by protracted prayer, in full assurance that the promise of Christ would be fulfilled. The prayers continued until the blessing came. Years ago, the local churches were accustomed to set apart a day for fasting and prayer for the very purpose suggested in the query. Special effort would be made by the pastor to secure a general attendance through the day, and perhaps aid from neighboring ministers. We have known such occasions to be followed by a great revival in the churches, resulting in the conversion of many souls. Earnest, tender, and direct discourses upon a backslidden state and its perils, and upon the rich provisions of the Gospel, the securing the hearty co-operation of the few living and spiritual members, judicious and faithful pastoral visiting, sending out some impressive, pungent tract to be read throughout the congregation—all these measures, with earnest prayer for heavenly wisdom and the blessing that comes above, can be hopefully used, and can hardly be used in vain. "Bring ye all the tares into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open your windows of heaven, and pour you out a blessing that shall not be room enough to receive it."

In the Woman's Christian Temperance Union Annual Convention, just held in Minneapolis, Miss Helen Hood presented the report of the committee on resolutions, pledging devotion to the cause of temperance; complimenting Miss Willard on her success; promising the Prohibition party support; protesting against the United States government's toleration of liquor traffic, or attempt to regulate it; tendering sympathy to the widow of the martyred Rev. George C. Haddock, of Sioux City, Ia.; asking more pronounced temperance utterances from the pulpit declaring against the use of fermented wine in the Lord's Supper; asking legislation against Sunday trains, newspapers, and excursions; declaring for placing the Bible in common schools; looking to a series of temperance school textbooks; spreading information of the evil effects of narcotics and tobacco; commanding the White Cross movement; pledging assistance to the movement against the Mormons, and asking the ballot for women. Mrs. Perkins, of Vermont, presented a minority report, signed by four members of the committee, declaring it untrue to pledge the influence of the W. C. T. U. to any political party, even the Prohibition party, and argues in favor thereof. Maggie Snell, of Mississippi, said if the solid South was ever broken, it would be by a third party. After further debate, some of it rather spirited, a vote was taken, and the minority report was rejected, 151 to 33.

We learn, through a note from Rev. John O. Wilson, that Rev. V. H. Bulkley, pastor of Camden, S. C., M. E. Church, died last week.

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were read. They were formal, unnatural, with little apprehension of the character of a live boy and girl and the way to inspire their minds and hearts with high and holy ambitions. A better era is dawning upon us. There are floods of weak and trashy books, indeed, published for young readers, but there are hundreds of others, bright, attractive and instructive. Who is better prepared to write a book that girls will read, and one that will be an inspiration to them in all their relations, pleasures and choices for life, than Frances E. Willard, the cultivated, consecrated and eloquent teacher, reformer and philanthropist? This she has done in a beautiful volume published by Funk & Wagnalls, New York, entitled, "How to Win: A Book for Girls." We have seen some of the chapters in a widely-read periodical. Here we have the whole book, all of its chapters, in a volume of great interest, though the weather was not very propitious. Count de Lesseps, of the Suez Canal, and also of the Isthmus of Panama, and Bartholdi, the artist of the statue, with a number of French gentlemen, were present on the occasion. The French guests received unbound civic and personal addresses. The ladies had to struggle with the same problems that burden the parent Board. The Board for service far exceed even the remarkable sums of money they are able to collect for the expenses of their missions. At this moment there is a pressing need of almost half the annual income of the Society to supply homes and school buildings for their laborers. Responsibility makes women, as well as men, conservative, and they wisely restrain their zeal within the limits of their probable annual contributions. Their beautiful papers, the English and German *Heathen's Friend*, have been marvelously successful, scattering the richest seed, and not only occasioning no expense to the Society, but accumulating a large reserve fund. Full reports of the meetings are given in our columns by Mrs. Dr. Baldwin. From our hearts we say, God bless and speed the women in this great evangelical work!

Judge Hoar, who is retained by the Congregational ministers to prosecute their charges against the professors of Andover Seminary before the Board of Trustees, very clearly presents the question upon which the decision of that body is to turn. It having now been decided, after elaborate argument, that the Board of Visitors has original jurisdiction in the premises, and that, therefore, the trial will go before them, Judge Hoar said in his argument to them: "You have undertaken to see that the conditions under which these funds [for the establishment and endowment of the Seminary] are held, are honestly and faithfully carried out. If you find that persons are receiving the income of the funds who teach something which differs decidedly from the creed which is the basis of the Seminary, and if then you fail to take measures to prevent, you do not execute your trust. At the time when Andover Seminary was founded, there had grown up controversies about which there was great dissipation in this Commonwealth, and toward which the founders of this institution had their attention directed. They endeavored by the most stringent use of the English language to confine the payment of their money to persons who entertained and taught certain specific articles which they honestly believed were essentials of the Christian revelation. And they had a right to do it; and they had a right to provide for a board of visitors, present and future, who should give to their trust, exactly as they had it and expressed it." Very able lawyers—Professor Dwight of the Law School of Columbia College, New York, and ex-Gov. Gaston—are employed on the defence by the professors. The trial will be ably conducted, and will be of great public interest.

Rev. John Tinling, preacher in charge at Old Town, East Maine Conference, is spending a few days in this city. The weather for his visit has not been propitious, but Methodist ministers carry their sunshine with them. He has enjoyed very much the revival meetings under Bro. Harrison.

Rev. G. G. Winslow, pastor of the M. E. Church at Milltown, Me., which is now in the process of being repaired, and for which Dr. Truett made so eloquent an appeal in our columns, is in the city, seeking aid in his work. The case is one of unquestionable merit.

In the American Monthly Microscopic Journal for October, Prof. John H. Pillsbury, of Smith College, gives a report of the papers especially referring to microscopy read at the recent meeting of the American Association in Buffalo, with the other contributions. This subject of microscopy is coming to have a very wide scientific application.

The more one becomes acquainted with the Chautauqua movement, the more remarkable it seems. It is a wonderful democratic institution. All classes, rich and poor, well-educated and uneducated, and young and old, ministers and members, are meeting weekly in its circles to the number of seventy or eighty thousand, engaged in improving studies and reading, or in the discussion of the works previously read at home. The quality of the books is improving, and becoming more and more substantial. Here is this year's list, from the pen of the Methodist publishing house, New York. We first open upon a delightful volume of geological Field-work. It is entitled, "Walks and Talks in the Geological Field." "The work of Dr. Winchell on geology" said one of our active merchants, the other day, whose family is in the Chautauqua course, "is a charming treatise." He had begun to be led into the reading of its fascinating pages. It introduces and carries forward his important theme in so popular a manner, that the average reader will find no difficulty in following him, and become happily introduced to some of the subtlest truths and speculations relating to world-building. The book is a handsome octavo, cost for the reasonable price of \$1. Of the same size and price, and an equally interesting excursion into another field of literature, is "Sketches from English History" by Prof. Arthur M. Wheeler, of Yale College. The introduction to the volume covers an important era crowded with incidents—from the Roman conquest to the revolution of 1688. The volume itself consists of extracts from the press of Rand, Avery & Co., we have "An Outline Sketch of English Literature," by Henry A. Beers. This is a new edition of a standard school textbook, and is an admirable primer of English literature, from Charlemagne to Tennyson and Browning. Lord Macaulay's incomparable essay upon "Warren Hastings" makes another 16mo volume in the course, neatly published at 40 cents. In the post-graduate, or after-school series, we have "Classic French Course in English," by Wm. Cleaver Wilkinson. This work is prepared on the plan of the Latin and Greek course, rendered into English by the same writer. The present handsome book embraces a discussion of French literature, with sketches and selections from the writings of Froissart, Rabelais, Montaigne, La Rochefoucauld, La Fontaine, Molire, Pascal, Racine, Bourdieu, Fenollos, etc. It is an excellent introduction to French literature for one not able to read readily the French tongue, and even to one who has moderate facility in this direction.

An English paper of the present month refers to the action of the quarterly meeting of the Leigh circuit (thirteen miles from Manchester), of the Wesleyan Methodist connection, in recognition of the services of two of their local preachers, who had just completed half a century of acceptable labor without interruption. Their names are James Dean and Samuel Kiveton. Rev. F. Nichols, of the Wesleyan Conference, who has had nearly the same immunity from ministerial interruption, preached his first sermon a few weeks before the first named, on the same circuit and in the same vicinity. They had no knowledge of each other's conviction of duty, though the first-named and Mr. Mather were intimate acquaintances.

The Worcester Spy of October 23 publishes quite a



## The Family.

### WHO CALLS?

BY MRS. M. E. WINSLOW.

The following legend concerning the origin of the name of the river "Qu' Appelle," a branch of the Assiniboin, is told by the Cree of Red River Territory.

Where, drooping low, the elm tree branches  
Dip in the crystal stream,  
What time the ash-leaved maple dances  
Gray-quivering in the fiery glances  
Of autumn's sunset gleam—  
Who from the darkling wood advances,  
Crossing the golden beam?

An Indian brave from chase returning  
As evening shadows fall,  
For wife and child's embraces yearning,  
And the red fire at evening burning  
Within the wigwam wall;  
For these dear things the woodland sprung—  
When hist! A low, clear call!

True to the hunter's forest training,  
To east and west the eye,  
Skilled to discover danger, straining,  
While the soft blows of paddle raining  
Cause the canoe to fly;  
As the day'slinger light is waning,  
And darkness draweth night.

And now! A pause—his ear is bending  
Over the gunwale low;  
His fancy to the silence lending  
Echoes of hunters' voices ending  
Their chase long years ago,  
With mingled shrieks of victory rending  
The air with wails of woes.

Silence! Again the paddle flying,  
Sure stroke with steady hand,  
Fast through the spectral forest flying,  
Swift for the short-lived day is dying  
In the northwestern land.

The boat speeds to the village, lying  
Just yonder on the strand.

Mark! Once again that voice is calling  
In accents clear and low,  
August yet gentle in its falling,  
Nor shriek of beast nor cry appalling,  
Nor groan of pain or weep,  
Some one the chieftain's name is calling,  
Who well the name doth know.

"Who calls?" "Who calls?" The shades  
are deeper.  
Night creeps on space;  
Who calls? Or, ghostly sleeper,  
Or feathered wisp, or shiny creeper,  
Let me see but thy face!  
Say, art thou happy sprite or weeper,  
Or victor from the chase?"

No answer! But the silence broken  
By his own name once more!  
The chieftain heeds the awful token—  
The Manitou three times has spoken.  
"I come!" and by the shore  
The stream by quivering rings is broken—  
The chief is seen no more.

And so the Indians name the river,  
Which onward to the falls,  
Where the dark elms and maples quiver,  
Eddies in circling curves forever,  
Like closely-folding paits,  
As in the sunset chill they shiver,  
By the sweet name, "Who calls?"

LOUIS AGASSIZ.  
1807-1874.

BY OLIVE E. DANA.

I suppose many have lingered over that poem by Longfellow, "The Fiftieth Birthday of Agassiz," and doubtless some have been charmed with its beauty who knew little of the life one of whose mile-stones it commemorated. But full of study and of research as that life was, and simple and sweet and musical as the verses are, poet could not have told, I think, more truly all its story than in the two volumes recently published. It is an interesting, suggestive and stimulating history even to those of us who cannot follow and appreciate all the details of his studies and explorations.

One of the most noticeable things about it is the purpose that Agassiz held so firmly from the first, and realized so triumphantly. Born in 1807, he was the son of a Swiss clergyman, and his home was, if a quiet, a very pleasant one. His mother sympathized with his plans, entered heartily into his aspirations, shared his anxieties, and from the beginning, followed very closely his studies and his work. His father, too, was hardly less intimate a counselor and friend. These parents had planned and struggled to give their children an excellent education. They gave our Agassiz what seem large opportunities, and he improved them greatly. They were anxious that he should stand high and securely in some active profession, and both they and he favored that of medicine, especially as the boy's grandfather held an honorable place as a physician. So, following his school-days came years of study at the universities.

But the youth had already inclined very strongly to the study of natural history. It became more and more a passion with him. It was not a youthful enthusiasm only, but an absorbing purpose, an occupation, the work that he longed should be his life-work. He studied and explored, and collected specimens, with remarkable skill, diligence and assiduity. Long before he saw his way clear to a secure position and maintenance as a naturalist, he had made extensive original researches, and, what was more remarkable, he owned a large and valuable collection of specimens—rather a strange property to be the possession of so young a man, and one otherwise poor.

His inability to buy the books he needed to prosecute his studies, was a trial to him. He said that he copied two volumes relating to his studies, and his brother copied half of another for him. But he soon found that books could never be so valuable or helpful to him in his work as nature herself. He many times corrected the mistakes of men older and presumably wiser than he, and he made great advances in his chosen career by his faithful observation of the things he saw or could find. His room was always "a little menagerie." At college he fraternized with a young man who was, or became, a botanist, and they and other students

regularly gave lectures, which the students, and often the professors, attended, each student taking his own special study, and explaining and illustrating some branch of it as ably as possible. Agassiz wrote home: "You can imagine how useful this must be in preparing us to speak in public and with coherence; the experience is the more important, since we all desire nothing so much as, sooner or later, to become professors in very truth, after having played at professor in the university."

While pursuing his medical studies,

his mind turned more and more to the work of a naturalist. This calling,

however, promised hardly the scantiest

maintenance. His parents wished him

to at least take his degree as physician,

as a possible reliance, and this he was

the more willing to do because his

studies in anatomy were helpful in his

researches. He wrote them: "I hope

to prove to you that with a brevet

of doctor as a guarantee, natural history

may be a man's bread-winner, as well

as the delight of his life."

And again he told of his plans in a letter to his mother: "I wish it may be said of

Louis Agassiz, that he was the first naturalist of his time, a good citizen and a good son, beloved of those who know him. I feel within myself the strength of a whole generation to work toward this end, and I will reach it if the means be not wanting." Before he had left the university, he had found something to do toward the fulfillment of his aim in the preparation of a large illustrated work on fishes. It yielded him no money, but brought him the beginning of fame as a naturalist, and led on to other work.

But his dearest tasks were those of

study and research. Very deeply,

broadly and carefully did he lay the

foundations of his knowledge and his life-work. Certainly something of the

breadth and height and immortality of

his fame is due to the earnestness and

sincerity which satisfied itself of truth

only by facts proved to be facts by laborious, constant search and research,

comparison and classification. It was

as true of him then as afterward, that

"Every fact in nature was sacred to

him as part of an intellectual conception

expressed in the earth and the elements

of time."

University life was followed by study

at home and in Paris, exploration and

literary work. He was aided by friends,

and by the celebrated scientist, Hum-

boldt; and at last, by aid of the king

had a position which enabled him to

prosecute his studies with few hindrances or distractions.

In 1844 he came to America to lecture; and ere long settled in Cambridge as professor at Harvard, becoming the friend of our poets, Longfellow, Lowell, and Emerson. By and by he married here, and brought home from the native land his motherless children. A pleasant feature of his Cambridge life was his teaching of his own branches to the young girls who composed a school under his wife's care, in a part of the house built at Cambridge for Agassiz—a school which was undertaken so that he need not, as formerly, eke out his salary by wearying lecture tours. He never had an audience more carefully prepared, more comprehensive in their range of subjects, more lofty in their tone of thought." For some years his daughters, with their nearest friends, used to spend one afternoon each week with him in his study, while he talked to them about his favorite sciences.

There is a pleasant account of his fiftieth birthday—that already referred to. Agassiz was engaged, at the time, on one of his most important works.

He had promised himself that the first volume should be done in time for his fiftieth birthday, a mile-stone along the road to mark, as it were, his half century." He was accustomed to work far into the night on it, and some of his special students had arranged to go and serenade him at midnight, just before his birthday began. They sang before his window many songs—some of them suggestive of Germany and his college days—and they went also with flowers and congratulations, giving him exquisite pleasure. And at a birthday dinner next day Mr. Longfellow read his poem.

And here, for the first time in her life, Helen Grant fell into a storm of hysterical sobbing.

The Doctor soothed her like a tired child, and did not leave her until she had fallen into a light slumber.

"Deacon Grant," he said, as he joined that anxious husband in the room below, "your wife is a very sick woman. I foresaw this clearly the day I dined with you. It is a clear case of complete nervous prostration. She must have the most perfect care and absolute rest. You must keep guests out of the house, and I will not be answerable for consequences if your Aunt Myra enters her room. She must have some one to care for her whom she really loves—her Aunt Deborah would be the best."

"But," interrupted the Deacon, who had been inwardly chafing under this torrent of advice, "I can't see why all this is necessary. Aunt Myra is as good a nurse as Aunt Debby."

"Your wife loves Aunt Debby, and loathes Aunt Myra; isn't that reason enough?"

"But—she ought not to be humored in such whims; she ought not to give way to them. It ain't Christian—the way she feels towards Aunt Myra."

"Wait until you are a woman with worn-out nerves before you pronounce judgment," said the Doctor sternly. "I tell you this is a matter of life or death, and I will not undertake the case unless my orders are strictly obeyed."

Aunt Debby came the next day, and was duly installed mistress of the sick room. If the Doctor had entertained any fears lest her well-known sweetness of temperament should unfit her to cope with Aunt Myra, they were quickly dispelled. To two people in this world could Aunt Debby be stern—Deacon Grant and his aunt; for hadn't they—to use her own words—"taken all the life and hope out of my blessed baby?"

"Keep Aunt Myra out of the room?" she had said in answer to the Doctor's

like it was ever before known on earth. A volume of nearly 900 double-column pages, containing 140 pieces of music (the song of our Lord's mother is there in set to music), and numerous illustrations, every hymn and psalm and tune in it the work of women! What a splendid, immortal monument to her sex has Mrs. Smith raised! May her reward be great! Hers was a labor of faith and love; and great, and severely tried, has been her patience. Her publisher promised that the book should be out in June; then in July. There are not too many men who keep their promises. Why?

From high quarters the beautiful book is warmly praised. The National Bulletin calls it "the greatest success of our times." It should be in every library and in every reading-room. Every bride should have it, and every woman who is able to procure it. Price, from \$5.00 to \$5. Published by Daniel Lothrop & Co., Boston. It may be ordered of Mr. S. C. Smith, Springfield, Ill.

AUGUSTA MOORE.

### CALLED ASIDE.

"I have something to say unto thee."

From the glad working of thy busy life,  
From the world's ceaseless stir of care and strife,  
Into the shade and stillness by thy heavenly Guide;

For a brief space thou hast been called aside.

Called aside—

Thou hast spent, weary on a couch of pain,

Watching the golden sunshine and the falling dew;

Hours, woe sad length only to Him was known.

Who trod a sadder pathway, dark and lone.

Lonely hours

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in every life great density changes upon itself. A conscious of chance in his own circuit the lives walk the streets still observing in they pass a look conflict. Some patiently; some quickly; a few are walking in the is not like that stand fully the self-sufficient help bear his own which he is in such a life and will save us in despair to whom dooms a man. Friend in the TIN PHYLIS, D.

Boys,

ns to rear, and influences of to understand manhood. It is disturbed by for action, by, by irrepressible in manifold rear your sons associated with instants, you into the so- measure sup- parts. They will use, at first, for go for the an- companionship they find does

urbing restlessness. See to it, then, with public vivacity. Open a light bright

your rooms.

all. Put books in your tables, taining games, es and apathy in your house- birth and good lons for your ambitions in make fill them with more pleasure, make happy boy- andhooch with re- ambitions, de- blame miser- miscarry. Be- exertion and may have more of her boys than ever. —Chris-

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### METHODISM IN WOODSTOCK, CONN.

[An historical address, delivered at Woodstock, at the bi-centennial, Sept. 7, 1886, by Rev. A. E. BENNETT, pastor of the M. E. Church.]

[Concluded.]

In 1839-40, it was connected with Eastford, Rev. R. W. Allen, preacher. These years the above-named local preachers did most of the preaching in Woodstock. During this time, owing to deaths and removals and the scattered state of the society, the congregations were small and religiously low.

In 1841, Rev. Chas. C. Barnes was sent upon Eastford circuit, which embraced West Woodstock. A very extensive revival spread over the entire circuit, and in the neighborhood of the Methodist church every house became a house of prayer, and every one of years of accountability professed conversion, except one man, and he would read the Bible and kneel by the side of his devoted wife in family worship. Mr. Barnes was aided by Revs. J. N. Morse and H. Moulton. To care for these young Christians and build them up in the faith of the Gospel, the Conference, which stationed over them, in 1842, Rev. John Howson. He was the first stationed preacher in Woodstock—a man of pleasing address, of a sympathetic heart, and in labors more abundant. He still lingers on the shore of mortality, cheerfully waiting his Master's call. His home in Thompsonville, Conn., where in his old age he has given much of his savings in life for the erection of one of the most commodious churches on the Norwich District. He was a great lover of his church, and a faithful toiler for its prosperity in its feebleness, and ceased not when it became strong.

From this church went out two ministers into the regular work—Rev. Chas. Morse and Mellen Howard. Mr. Morse was a shoemaker by trade. Being impressed that he was called of God under the private tutorage of the district schoolmaster for a winter, still working with the awl and last for the support of his young family, and improving every opportunity to exhort sinners to repentance. Success attended his efforts, and his presiding elder called him from his shoemaker's bench to enter the regular work. This he did with general acceptance and success. Many, no doubt, are the trophies of his toils in his pastorate who call him blessed. Two of his sons became Methodist preachers, and are effective members of the New England Southern Conference. Mr. Howard still lives, and is a member of the New Hampshire Conference. He is an earnest and faithful minister of the New Testament, and has achieved success beyond the expectations of many friends in Woodstock, where he commenced to preach the Gospel.

Let us now turn to East Woodstock; and it is reasonable for us to suppose that this village, then known as "Muddy Brook," was passed by the early toilers in the Methodist ministry. Here had been erected a cotton mill, built in 1815, small compared with the development in this country of the cotton manufacturing interest of the present time, where thousands of operatives are employed. This small mill was under the management of Col. Jonathan May in 1826. Seeking for efficient help, he went to Poultney factories, now Putnam, and hired Mrs. Sylvester Stanley, a widow, and such of her eight children as were old enough, to work in the mill. Rev. D. Dorchester, in his second year's pastorate, laid plans which were seconded by his church and congregation for the erection of a Methodist house of worship in East Woodstock. Mr. Dorchester applied himself to the work with energy and ascertaining that the church at West Woodstock, and he succeeded in this hall; but they were disturbed, the lights blown out, and the meetings broken up. No attempt was made for years after to hold services in the hall by Methodists.

The influence of Methodist theology in New England has done much to change the lines of thinking in the Puritanical churches. Especially is it so within the reach of railroads. Few now can be found that to-day would endure the Hopkinsian theories, or subscribe to the Saybrook platform of an hundred years ago. The new creed is being adopted, which is much in harmony with the doctrines of the Methodist Church. In the following years in his ministry he was stationed in Crown Point, N. Y., remaining there three years. During the following and Parishes, N. Y., and Clinton, N. Y., and Weston, Vt., and Shelburne, Vt. After preaching two years at Shefford as a Wesleyan, and believing that the cause for separation from the mother church had ceased to exist, he was instrumental in his parish in getting into the N. E. Church. The same year (1866) he united with the Vermont Conference, and was returned again to Shefford for the third year to preach to his old friends and neighbors. After his return he was appointed successively to East Burke, Danville, Hanover, St. Albans Bay, Morrisville, Montgomery, Newport Center, and North Danville. While at Shefford, Conn., he was also engaged with nearly a few months down sufficiently to resume his work for nearly three years. In the spring of 1869 he took a superannuate relation to the Conference and the following year retired to his home in Shefford, where he still dwelt and remained until his death.

It soon became apparent that his work was done. For more than five years, however, he lingered an invalid, fading away while his faithful wife devoted herself to ministering to his wants, until one night, at eleven o'clock, he died. His funeral was attended by his old church at Shefford. Sabbath, Oct. 10, Rev. H. Chrystie preaching from Rev. 2: 10.

Brother Barton during his entire ministry of thirty years had been a heart and soul of his work, and with whole soul labored for the upbuilding of the cause of God. Revivals were frequent while he labored. Said his presiding elder, shortly before his retirement: "He was a great and fruitful worker. He did not seek personal aggrandizement, but did his work for Christ wherever he went." The ministry he loved with ardent affection to the last. During his last illness, a reference to his love for preaching would cause him to weep as a child. As long as his reason remained unimpaired, he was a bright and cheerful example to the Lord. But he is gone. Plain as his labor in Christ appear here, they will be more visible in that day when we shall see as we are seen and know as we are known."

The same year he enjoyed a happy wedded life, and was the mother of six children, five of whom with the husband and father passed away in their early days. When twenty-four years of age, she unitied with the Baptist Church in Weston where she then resided, and of which she was a faithful member until her death—a period of fifty-eight years—and since gave a glorious example. The family removed to Sudbury, and for half a century she was loved and honored by the Methodist Church in this place for her consistent Christian character and her devotion to the cause of God.

Rev. J. D. King, who found his predecessor had left to him a rather nice little house of worship, a fine church, and an overflowing congregation. Mr. King remained two years upon this charge. He was succeeded by a supply under the presiding elder for two years up to 1859, when Caleb S. Sanford became preacher in charge—a true and excellent pastor. He was succeeded by Rev. E. H. Head, a young man of pleasing address and some ability. He became ambitious, and thinking his talents were not appreciated in the M. E. Church, he left his charge and took a mission appointment under Bishop Williams of the Protestant Episcopal Church. This year was filled out by a young man by the name of Colver. He was succeeded by Rev. G. D. Boynton. In 1861-62, Rev. S. A. Windsor was preacher in charge. Under his labors the church prospered notwithstanding the excitement of the civil war which took from the community very many of the young men. He was succeeded in 1863 by Rev. Wm. A. Simmons a good man whose quiet demeanor and Christian example commanded his teachings everywhere. Horace Moulton followed him in the next two years, when in 1866 Daniel Pratt took charge for the Methodist itinerant, we find a class of forty-five members, with John Chaffee, leader, H. Perry and G. Sutherland, circuit preachers, and E. Hyde, presiding elder; but among the forty-five of 1828 is not found the name of Col. May, or any other stray May from the Puritanical fold. Probably the Mays never forgave good Sister Stanley in that generation.

East Woodstock, in 1830, was a part of Thompson circuit; preachers, Revs. Peter Sabin, J. Lovejoy, B. Gould, S. Drake and O. Robbins, and G. A. Merrill, presiding elder. Among the names found upon the early records is that of Nathaniel Jones—a man slow of speech, possessing for that period considerable wealth. He might truly be called a consecrated man in all things, whose motto was, "Holiness unto the Lord." He would go thirty miles to attend a quarterly meeting, and rarely failed to testify to the power of saving grace. Few and broken were his words,

but his earnest and devoted manner secured respect and attention. On one occasion he became a little embarrassed in trying to express his feelings. He then took a piece of chalk from his pocket, and said he could "chalk it out better than tell it." No one has been able to tell how he succeeded. His house was the home of the Methodist preachers, and he was always ready to every good work.

The Methodists in 1828 attempted to hold service in the village schoolhouse. This began to stir up strife and party spirit. To put an end to this controversy, Mr. Jones went forward, and with small assistance from the class for seating purposes, built a two-story L on his house, of about fifty feet in length. He finished the upper story by arching it overhead, and fitted it up with seats going lengthwise, leaving a single aisle in the middle. Here, as Mr. Jones used to say, "Under our own vine and fig-tree we can worship God." Here these people did worship God in spirit and in truth, and great manifestations of His saving power were often felt in this consecrated place, where such men as Revs. Pickering, Burney, Townsend, Merrill, Dorchester, Livermore, Sabine, Loveloy, and many others, preached—men who could not be turned from their work either by flattery or gold; men who could wrestle like Jacob and prevail like Israel; in whose hands the conquest of the Cross was glorious.

Contiguous to the opening of Jones Hall was the erection of a new schoolhouse in the village. Many of the citizens became indignant at the spirit of intolerance that had shown itself in the community, and resolved to provide a hall for moral and religious purposes. This was done by subscription. The new school building by this means was raised another story, and the upper part finished for a public hall, which was only occasionally occupied by the Methodists. Rev. J. N. Mars attempted to hold meetings in this hall; but they were disturbed, the lights blown out, and the meetings broken up.

The influence of Methodist theology in New England has done much to change the lines of thinking in the Puritanical churches. Especially is it so within the reach of railroads. Few now can be found that to-day would endure the Hopkinsian theories, or subscribe to the Saybrook platform of an hundred years ago. The new creed is being adopted, which is much in harmony with the doctrines of the Methodist Church. In the following years he was stationed in Crown Point, N. Y., remaining there three years. During the following and Parishes, N. Y., and Clinton, N. Y., and Weston, Vt. After preaching two years at Shefford as a Wesleyan, and believing that the cause for separation from the mother church had ceased to exist, he was instrumental in his parish in getting into the N. E. Church. The same year (1866) he united with the Vermont Conference, and was returned again to Shefford for the third year to preach to his old friends and neighbors. After his return he was appointed successively to East Burke, Danville, Hanover, St. Albans Bay, Morrisville, Montgomery, Newport Center, and North Danville. While at Shefford, Conn., he was also engaged with nearly a few months down sufficiently to resume his work for nearly three years. In the spring of 1869 he took a superannuate relation to the Conference and the following year retired to his home in Shefford.

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**ZION'S HERALD**  
For the Year 1887.  
**FIFTEEN MONTHS**  
For One Subscription.  
LET THE CANVASS COMMENCE  
AT ONCE.

The paper will be sent *FROM OCTOBER* to the remainder of the year free to all New Subscribers who subscribe for **ONE YEAR**.

**SPECIMEN COPIES FREE.**

Letters on business should be addressed to

**A. S. WEED, Publisher,**  
36 Bromfield Street, Boston.

**The Week.**

DAILY RECORD OF LEADING EVENTS.

Tuesday, October 26

Death of Hon. Mason W. Tappan, attorney-general of New Hampshire.

Mr. George H. Chickering chosen president of the Handel and Haydn Society, to fill the vacancy occasioned by the death of its late president, C. C. Perkins.

Death of Mrs. Cornelius M. Stewart, widow of the late millionaire dry goods merchant of New York, A. T. Stewart.

Eugene S. Taylor, the Deerfield child murderer, sentenced to State Prison for life.

Wednesday, October 27.

An express car on the St. Louis & San Francisco Railway robbed, while en route, of \$50,000; the express messenger being overpowered by masked men.

Death of Alfred Smith, of Newport, R. I., the "Real Estate King."

Suspension, by the President, of two district attorneys for making political speeches.

A grand reception to our French visitors given in the New York Academy of Music, opening the ceremonies attendant upon the dedication of the Bartholdi statue.

Publication of some of the horrible details of the massacre of Christians at Uganda, Africa, last June.

Thursday, October 28.

Burning of the fine building of the Case School of Applied Science at Cleveland, Ohio.

Suits brought against the Riverside Oswego Mills by the United States district attorney for Rhode Island, for importing foreign labor.

Sixteen houses in Pocahontas, Va., burned. One life lost. Property loss, \$50,000.

Shipley, Dolsy & Co., Cincinnati dealers in dry goods, embarrassed.

The Old Colony rolling mill in East Taunton destroyed by fire.

End of the Havana cigar-makers' strike.

A state of siege proclaimed at Sofia.

Friday, October 29.

The Bartholdi Statue of Liberty unveiled on Bedloe's Island, New York harbor, with an imposing civic, military and naval display, and with appropriate literary and musical exercises.

More than a score of passengers burned to death in a frightful disaster on the Chicago, Milwaukee & St. Paul Railroad, fifteen miles from Portage, Wis.

Failure of the banking firm of William H. Dustin & Co., of Lincoln, Ill.

A shortage of \$75,000 discovered in the accounts of F. J. P. Bradley, of the Pullman Car Company.

Death of Rev. John Adams, of New York, while preaching in Wales.

Passage of the primary education bill in the French Chamber of Deputies.

Collision of the British steamer "Borderer," bound from Boston to London, with the "Minerva" in the Thames. Seven persons drowned.

Chadwick's thread mills in Bolton, England, partly destroyed by fire.

Lord Lytton to succeed Lord Lyons as British ambassador at Paris.

Saturday, October 30.

Number of business failures throughout the country for the week, for the United States 196, and for Canada 19.

Occurrence of a serious smash-up on the Central Vermont road at Gassett's station. No one fatally injured, but the damage to rolling stock very large.

The "Favoria" ashore on High Pine ledge, off Duxbury Beach. A hole in her bow reported. The cabin passengers safely landed in Boston by a tug.

A gift of \$60,000 made by Miss Catharine Wolfe to the Italian Protestant Church in New York.

A dastardly attempt made to poison the president of Guatemala.

Monday, November 1.

Thursday, Nov. 25, appointed by the President as a day of national thanksgiving and prayer.

The Standard coal mine, Mt. Pleasant, Penn., on fire. Six hundred men will be thrown out of work for months.

A large number of vessels reported ashore at various places on the coast and lake shores.

Burning of a large building in Chicago, involving a loss of \$250,000. Several lives lost by falling floors.

A bequest of \$100,000 received by Henry Burgh's society, by a decision in a Newark (N. J.) court.

The Boston Custom House allowed \$8,400 for repairs, by the department at Washington.

Seven villages destroyed by a volcano in the Friendly Islands.

Assembling of the Bulgarian sovranje at Tirnova.

Another ultimatum issued by Gen. Kaulbars to the Bulgarian regency.

discoveries made during the last five years by the principal investigators who have been studying the physics of the sun.

An advertisement intended for business men or one which seeks to produce immediate results, should be placed in daily papers. To attract the attention of people living in any particular city, the daily should always be used. For lists of these papers, with prices, special offers, etc., send to George P. Rowell & Co.'s Newspaper Advertising Bureau, No. 10 Spruce Street, New York.

A wonderful discovery has just been made for improving the baking qualities of the Cooking Range. The Smith & Anthony Stove Company are the exclusive proprietors in the Eastern States for the celebrated Wire Gauge Oven Door. By its use the quality of the food is improved, and in an ordinary family the saving in food and fuel by using this door is enough to repay the cost of the range in a single year. Complete circulars describing this wonderful improvement as applied to the New Range will be received by addressing the above firm.

An express car on the St. Louis & San Francisco Railway robbed, while en route, of \$50,000; the express messenger being overpowered by masked men.

Death of Alfred Smith, of Newport, R. I., the "Real Estate King."

Suspension, by the President, of two district attorneys for making political speeches.

A grand reception to our French visitors given in the New York Academy of Music, opening the ceremonies attendant upon the dedication of the Bartholdi statue.

Publication of some of the horrible details of the massacre of Christians at Uganda, Africa, last June.

Novelties in Shapes, — to wit, shells, squares, leaves, oblongs, tazzas, basins, etc., with choice decorations from Ridgway's, Perkinhamer, Copeland's, and Dresden, for jellies, sweets, and fruits.

New shapes for mayonnaise dressing.

The above novelties are designed to set separate pieces for useful table decoration.

Novelties also from Berlin, in Tall Floor Lamps with duplex burners and large paraboloid dome shades, 36 to 48 inches tall. None finer to be seen.

Inspection invited.

Jones, McDowell & Stratton

Fine Pottery, Glass, and Lamps.

Cor. Federal and Franklin sts.

**EDWARD C.  
ALMY  
& CO.**  
**Children's  
Department.**  
**SPECIAL REDUCTIONS.**

Having decided to immediately entirely remodel our Children's Department, we shall for ten days name prices on fine goods that will admit no competition. Commencing Saturday morning, we shall offer

**FIVE HUNDRED OVER-COATS,**

Sizes, 3 to 8 years, in All-wool Cassimere, Scotch Cheviots, Worsted, and Astrachans, the choicest patterns shown this season, cut in the most desirable styles, plaited or plain, with cape or double collar or Astrachan trimmed. This entire assortment including garments that have sold this season at \$7, \$8, and \$10, and some as high as \$12, we shall offer as the uniform price.

**FIVE DOLLARS.**

We have reduced the prices on Over-coats for Boys from 9 to 17 years in the same proportion.

**ONE THOUSAND SUITS.**

We shall also offer at this sale no less than One Thousand Suits, sizes 4 to 14. Nearly a hundred different patterns of Heavy Weight All-wool Cassimere, Cheviots, and Whiroards, all cut in the latest style. Plated Blouse, Norfolk Blouse, belted and plain Suits, all trimmed in the best manner, all perfect in fit, all at

**FIVE DOLLARS!**

We have reduced the prices on Over-coats for Boys from 9 to 17 years in the same proportion.

**CHURCH WORK**

Estimates and designs submitted for the new church. The range allows the outside to be seen, admitting of the overhead food thus being surrounded by a pure, head atmosphere during the process of cooking. More bread and better quality can be produced from the same weight of flour than by any other known process, while meats that are roasted in this oven scarcely anything in weight, and retain all their juices. Meats cooked well-done are jelly and easily digestible. The range is built to order for special circular on the wire gauge oven door.

**SMITH & ANTHONY STOVE CO.**

Manufacturers of

**The Hub Stoves, Ranges, and Furnaces,**

52 and M UNION STREET, — BOSTON, MASS.

NEW YORK AGENCY, 106 & 108 Beck St.

And Gauze Oven Door.

This door is one of our latest improvements on the New Hub Stove. The range allows the outside to be seen, admitting of the overhead food thus being surrounded by a pure, head atmosphere during the process of cooking. More bread and better quality can be produced from the same weight of flour than by any other known process, while meats that are roasted in this oven scarcely anything in weight, and retain all their juices. Meats cooked well-done are jelly and easily digestible. The range is built to order for special circular on the wire gauge oven door.

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